You Asked

When quoting from the LXX, outside of the 39 books generally ascribed to the Tanach, did Christ or the Apostles ever quote from other books that were ever or sometimes considered to be inspired Scripture by the Jews prior to the C.E.?

Perplexity pplx_alpha

I now have comprehensive information to provide a thorough, scholarly answer. Let me compose the response.

This is a sophisticated question that requires distinguishing several categories: (1) the *deuterocanonical* books (those included in the LXX but not the Masoretic Tanach — Tobit, Judith, 1–2 Maccabees, Wisdom, Sirach, Baruch), (2) *pseudepigraphal* texts like 1 Enoch and the Assumption of Moses that circulated widely in Second Temple Judaism, and (3) the precise nature of the citation — whether formal ("as it is written") or looser allusion.

The Broader Picture: LXX Usage and Non-Tanach Books

Of the New Testament's several hundred quotations from the Old Testament, Protestant scholars Archer and Chirichigno counted 340 citations from the LXX compared to only 33 from the Masoretic text. Because the deuterocanonical books were physically included *within* the LXX codices circulating in the first century, the NT authors' demonstrated preference for the LXX makes their familiarity with those books practically certain. Lee McDonald's authoritative *The Biblical Canon* catalogues approximately 550 NT citations and allusions to apocryphal and pseudepigraphical literature.[0][1][2][3]

The critical methodological caveat is this: the NT writers never once introduce a deuterocanonical book with a formal attribution formula — "as it is written" (καθὼς γέγραπται), "the prophet says," or "the Scripture says" — applied to those books. The sole exception, which demands closer examination, is Jude 14 and the book of 1 Enoch.[2]

Category 1: The Deuterocanonical Books (LXX Proper)

The Nestle-Aland 27th edition Greek New Testament lists 132 verbal allusions to the deuterocanonical books. The most important cases cluster around several books:[4]

Wisdom of Solomon

This is the deuterocanonical book most heavily engaged by the NT authors, particularly Paul and the author of Hebrews. The connections are structural, not merely verbal:

- **Hebrews 1:3** ("the radiance of his glory and the exact representation of his nature") is a near-verbatim echo of **Wisdom 7:25–26** ("a reflection of eternal light… an image of his goodness"). Scholars broadly regard this as one of the closest intertextual parallels in the entire NT.[5][2]
- **Romans 1:18–32** — Paul's sweeping indictment of Gentile idolatry — mirrors the structure, vocabulary, and argument of **Wisdom 13–15** so closely that Bruce Metzger concluded Paul "must have at some time made a close study" of the book, and scholar Henry Thackeray judged the influence to have "received the utmost proof which is possible". The parallel includes the same three-stage argument: (a) natural revelation exists; (b) pagans reject it for idols; (c) God gives them over to a catalogue of vices. Paul even appears to *correct* Wisdom 15 in Romans 2:1–29 by applying the same critique to Jews as well as Gentiles — a move that presupposes his audience knew the Wisdom argument.[5]
- **John 1:3** ("all things were made through him") echoes **Wisdom 9:1** ("who made all things by your word").[6]
- **Romans 5:12** (death entering through one man) reflects **Wisdom 2:24** ("through the devil's envy death entered the world").[6]
- **Romans 9:21** (the potter and clay) parallels **Wisdom 15:7** with near-identical imagery.[6]
- **Matthew 27:43** (the mockers at the cross: "he trusts in God; let God deliver him if he delights in him") closely echoes **Wisdom 2:13, 18–20**, where the wicked plot against "the righteous man" who claims to be the Son of God — a parallel so exact that many scholars consider it a deliberate theological allusion by Matthew.[7]

Ben Sirach (Ecclesiasticus)

- **Matthew 11:28–30** ("Come to me, all who labor and are heavy-laden… take my yoke upon you") displays remarkable verbal and conceptual parallels to **Sirach 51:23–26** and **Sirach 6:24–28**, where Wisdom herself invites the weary to take her yoke. The Nestle-Aland apparatus lists six distinct Sirach passages behind Matthew 11:28–30 alone.[3][2][6]
- **Luke 1:52** (Mary's Magnificat: "He has cast down the mighty from their thrones") mirrors **Sirach 10:14**.[6]
- **Luke 21:24** ("they will fall by the sword") echoes **Sirach 28:18**.[6]
- **Matthew 6:12** (the Lord's Prayer: "forgive us our debts") closely parallels **Sirach 28:2** ("forgive your neighbor the wrong he has done, and then your sins will be pardoned").[8]
- **James 1:13** (God does not tempt anyone) follows the exact argument of **Sirach 15:11–20**.[6]

2 Maccabees

- **Hebrews 11:35b** — "others were tortured, not accepting deliverance, that they might obtain a better resurrection" — is widely acknowledged as the clearest *indisputable* reference to a non-Tanach book in the NT. The specific Greek word *tumpanizō* (to be beaten like a drum/tympanum), combined with the offer of release and the hope of "a better resurrection," points unmistakably to **2 Maccabees 6:18–7:42**, the account of Eleazar and the seven brothers martyred under Antiochus. Critically, this story does not exist anywhere in the Hebrew Bible.[9][10][11][6]
- **John 10:22** — Jesus observed the Feast of Dedication (Hanukkah), whose origin is narrated only in **1 Maccabees 4:36–59** and **2 Maccabees 10:1–8**.[2]

Tobit

- **Tobit 12:15** ("I am Raphael, one of the seven angels who stand before the Lord") provides the background for **Revelation 8:2** ("the seven angels who stand before God") and **Luke 1:19** ("I am Gabriel, who stands before God").[2][6]

Baruch

- **Romans 10:6** ("Who will ascend into heaven?") and **John 3:13** echo **Baruch 3:29**.[6]

Category 2: Pseudepigraphal Books Never in the LXX Proper

1 Enoch — The Most Contested Case

This is the singular and most discussed instance of a NT author apparently citing a non-canonical text *as prophecy*:

Jude 14–15 reads: *"It was also about these that Enoch, the seventh from Adam, prophesied, saying, 'Behold, the Lord comes with ten thousands of his holy ones, to execute judgment on all…'"*

This is a close rendering of **1 Enoch 1:9**. What makes this extraordinary is the double formal marker: Jude identifies the source as a *prophecy* (*προεφήτευσεν*) and introduces it with the Greek quotation formula (*λέγων*), which is precisely how the NT cites canonical OT texts. Peter Davids (commentary on 2 Peter and Jude) concludes that "Jude obviously believes that 1 Enoch is authoritative in that he cites it as a prophecy," and that "such language indicates that Jude believes this is divinely inspired speech".[12]

The pre-CE Jewish status of 1 Enoch is not in doubt. Seven distinct Enochic compositions were found at Qumran (the Dead Sea Scrolls), where the text was treated as a sacred book — more copies than many canonical books. The *Book of Watchers* (1 Enoch 1–36) from which Jude quotes dates to approximately the 3rd–2nd century BCE. Importantly, the Epistle of Barnabas (early 2nd century CE) later cites 1 Enoch with the explicit formula "For the Scripture says" (*γέγραπται γὰρ*), suggesting a broader early Christian community also treated it as scripture. To this day, 1 Enoch holds canonical status in the Ethiopian Orthodox Tewahedo Church.[13][14][12]

The hermeneutical debate has three main positions:

1. **Jude treated 1 Enoch as inspired scripture** (Davids, Michael Bird) — the prophetic citation formula leaves little other conclusion.[12]
2. **Jude cited it because his adversaries prized it**, turning a familiar text against them — similar to Paul quoting Aratus (Acts 17:28) or Epimenides (Titus 1:12).[15]
3. **Wayne Grudem's solution**: Enoch genuinely prophesied, the historical tradition was preserved in 1 Enoch, and Jude cited 1 Enoch the same way one would cite Isaiah — as a custodian of authentic pre-flood prophetic tradition.[12]

The key point for your question is this: 1 Enoch was *actively considered sacred* by multiple pre-CE Jewish communities (especially the Essenes and likely others), and Jude's citation introduces it with what functions in the NT as a scriptural citation formula.[4][12]

Assumption of Moses — Jude 9

Jude 9 references a dispute between Michael and Satan over Moses' body: *"The Lord rebuke you!"* Early church fathers Clement of Alexandria, Origen, and Didymus of Alexandria all attributed this to the *Assumption of Moses*. However, the only surviving Latin manuscript of that work lacks this passage — James Charlesworth concluded the missing section was probably in the lost ending — so the textual relationship remains uncertain. Crucially, Jude *does not* invoke a prophetic citation formula here; he simply narrates the incident, making it different in kind from the 1 Enoch citation. The Assumption of Moses was a Jewish text composed ca. 7–30 CE.[16][17][15]

The Pre-CE Jewish Canonical Status: A Fluid Landscape

Your question wisely focuses on what Jews *prior to the CE* considered authoritative. The scholarly consensus since James Sanders and Eugene Ulrich is that **there was no closed or fixed OT canon before 70 CE**. The evidence:[18]

- The Qumran community (Essenes) clearly regarded 1 Enoch, Jubilees, and the Temple Scroll as authoritative, alongside the books of the proto-Masoretic canon.[19][18]
- The Sadducees apparently accepted only the Pentateuch as fully authoritative.[20]
- The Pharisees debated the status of several books (Ecclesiastes, Song of Songs, Esther) well into the late first century CE at Jamnia/Yavneh.[2]
- Sirach was widely read and cited in Talmudic discussions, though ultimately excluded from the rabbinic canon likely due to its known author and late date.[8]
- The Wisdom of Solomon was composed in Greek, probably at Alexandria, ca. 100 BCE – mid-1st century CE, and while not "scripture" in the Hebrew sense, was a serious theological document.[5]

As Michael Bird summarizes: one must "differentiate 'scripture' from 'canon'" — a text can carry sacred authority in certain communities without being part of a fixed canonical collection.[12]

Distinguishing Formal Quotation from Allusion

A crucial distinction for your scholarly query:

Type	Examples	NT Formula Used
Probable formal allusion (closest to "citation")	Heb 11:35 → 2 Macc 6–7; Jude 14–15 → 1 Enoch 1:9	Prophetic formula for Jude; none for Hebrews
Strong structural dependence	Romans 1:18–32 → Wisdom 13–15; Heb 1:3 → Wis 7:25–26	No citation formula
Verbal echo / allusion	Matt 11:28–30 → Sirach 51; Luke 1:52 → Sir 10:14	No citation formula
Historical background	John 10:22 → 1 Macc 4:59 (Hanukkah)	No citation formula

The **one clear case** where a NT author applies something approximating a scriptural citation formula to a non-Tanach text is **Jude 14–15 citing 1 Enoch 1:9**, calling Enoch a prophet and introducing his words with a quotation formula. The **Hebrews 11:35** allusion to 2 Maccabees is the most indisputable *content* dependence on the deuterocanonical books. Paul's engagement with the **Wisdom of Solomon** in Romans 1–2 is the most extensive and structurally significant literary relationship.[10][5][2][6]

What is consistently absent — and this is theologically significant — is any NT author applying the standard OT citation formula ("as it is written" / γέγραπται) to Tobit, Wisdom, Sirach, Judith, or the Maccabees books, even while their language and narratives demonstrably shaped the NT authors' thought.[2]